

# A Winding-Sheet FOR THE Anabaptists & Quakers; OR The Death and Burial of their Fanatick Doctrines.

Being a Discovery of their dangerous Designs, wicked practises, and malicious Indeavours, to subvert all Civil Government, both in Church and State.

As also, the strong Bulwark, and Banners of Loyalty; for all Loyal Subjects, against the Fanatick Gunpowder Reformations, within these His gracious Majesties Realms, and Dominion.

Likewise, a Christian Summons to all persons whatsoever, to submit to the Church of England, and chearfully to comply with the Rites and Ceremonies of the VVorship of God, commended to, and required of us, by such Reverend persons, delegated to that end, by our gracious Sovereign Lord King Charles, whom God long preserve, being the Defender of the Faith.

And the Laws, Orders, and Statutes for the punishing all *Anabaptists* and *Sectaries* that shall presume to meet, and disturb the Ministers in their publick Congregations.

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*Ordered to be Published throughout the several Countyes  
in England and VVales.*

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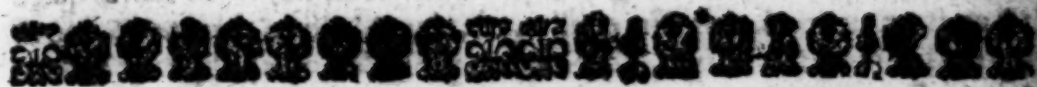
The Death and Burial of their Father  
Dedham

and the latter, Oates, and Staines, in the building all day, and a great many small boats were sent, and the Minister in the public Convention.

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# A Winding-Sheet

## For the ANABAPTISTS, &c.

**I**S it not to be admired that so many worthy and learned Divines, for some years past, should be so much metamorphiz'd, as to deny their Mother Church of *England*, and the purity of it, who so transparently flourished in the dayes of the never to be forgotten Queen *Elizabeth*, blessed King *James*, our late glorious Martyr King *Charles* the first; and now blessed be God, under our Gracious Sovereign King *Charles* the second; and shall they dare to represent themselves Serpents amongst innocent Doves? such Monuments of these, are not without the Calculation of time, when we consider the faction they arose from, whose chief Rise was disorder, and the whole Kingdome made a rude *Chaos* of *Confusion*; there was no beauty in the Holy Temple, 'twas converted into a Den of Thieves; nay, which is worse, if possible, a Stable for *Horses*, which forc'd an *Italian* to vent this bitter speech, seeing that famous Cathedral of *St. Pauls* so much abus'd, and the beauty thereof so much defac'd, *Horses* and men (said he) amongst you *English*, serve God alike now adayes, the Surplice was turn'd into Scotch-Cloth, and the white sheet of Penance into the stool of Repentance.

I am perswaded there was not one of a hundred, at the first, that gave their consent for the utter abolishing of the Divine Service-Book; and true it is, it may well be so term'd, when we consider what Reverend and Ancient Fathers they were, that had a hand in the composing and contriving of it, being indued with Gods holy and blessed Spirit, and laying down their lives to ride in Chariots of fire, to maintain that worthy Book; which some giddy-headed Sectaries, since the beginning of our late unnatural Wars, so much defrised, renting and tearing of it in pieces, like so many Beelams, and weer time-servers, blown about with every blast of light doctrine, that will be Anabaptist to day, a Brownist to morrow, and in a word any thing the next day. O lamentable! what times did we then



live in ? when the Church was without true discipline, Gods Lawes quite taken from us, no Lords Prayer allowed, but *Master Separate* to doe as his fickle braine served him, the Sacrament of the Lords Supper not administered once in halfe a yeare, and when it was delivered wonderfull out of order it was ; the Sacrament of Baptisme celebrated as any would have it that was in fee with *Master Parson* ; the dead body buried with five or six words at the most ; no decency in the Churches, no manners nor order, forgetting that God is the God of order. I doe not speake against praying by the Spirit, for I know that Gods people alwayes prayed as they felt their wants ; but for poore ignorant people who have not the spirit of prayer, what provision were made for them ? the answer is, Just none, What shall become of them ? Your answer must bee, you must leave them to Gods mercy. But I and many more would have thought you had some charity in you, but in leaving poore ignorant people quite without any way to know God or his will, I thinke you have done worse then the superstitious Papist ever did to the Heathen where they conquered. Was there ever any Kingdome in the Christian world that flourished more for almost fiftyscore yeares, then this Kingdome did all the reigne of queene *Elizabeth*, King *James*, and sixteene yeares of our glorious Martyr'd King *Charles* his reigne ?

As for the order of reading the Old and New Testament once a year, what a comfort must it needs be to those who can not read ? What an excellent order is that of reading *Dauids* Psalmes once a moneth, in due place and order, which is not to be parellel'd by any Reformed church in the Christian world, with many other excellent passages of great note and worth. But now that a company of shuttle-brain'd fellowes, who for their understanding and knowledge can scarce hold argument with a Schoole-boy, that these I say must have that good Book quite taken away as a great Idoll in the Church, what a kinde of madnesse is it let all wise men judge. I doe not write so much in the applause of the Booke of common Prayer, so to magnifie it, as to put downe preaching, and to ease some Ministers of their paines in studying, no, my earnest desire is that there may be praying with the whole congregation together, and preaching too ; that the Word may be taught plentifully among the poor people ; and that wee which are the inhabitants of *England* may goe hand in hand, that God may have his due praise and glorie among us ; and you with us may give God his due praise and honour both together : which God in his mercy grant ; and that we may sit together every man under his owe Vine and figtree. And to you the Bretheren of the Separation, which have the spirit

saie so much at command, and know Gods Word so well that you need no teacher, take from you the exposition of the ancient Fathers, and other mens workes, which you so much despise, and then take the bare Bible and fall to expounding the Scriptures, and I dare pawne my life for six pence you shall have as good nonsense as you would desire to heare. Goe back, goe back, thou foolish man or woman, whatsoever thou art, and returne to thy mother the Church of *England*, who first brought thee up to know God in *Christ*, and come out of these puddles, and light-headed fooleries, and know he that takes hold of the Plough, and looks back, is unmeet for the Kingdome of God.

And as touching Episcopacy, it is of venerable Antiquity in the Church, having its rise in the Apostles time; in proof of which, we can give no better Evidence, then the Catalogue of Bishops, who begin from the Age, in which the Apostles lived: And shall any man deny his assent, to such grave Authority? so unanimously conspiring in matter of Fact, without incurring the guilt of singular irreverence, and pety-nacy. Mark the words of *St. Ieroms*, in his *Ep. 85*. The Presbyters of *Alexandria*, ever since *St. Mark* the Evangelist, having chosen one from amongst themselves, and exalted him to a higher place, stiled him Bishop, for 'tis observable, that *St. Mark* died in the eighth year of *Nero*, about the year of our Lord, 62. Whose Successors, (*St. Iohn* the Apostle yet living) was *Amianus*; to him succeeded *Abilius*; to *Abilius*, *Cerso*. After the death of *St. James*, *Simon* succeed him in the Bishoprick of *Ierusalem*. After *St. Peters* departure, *Linos*, *Anacletus*, and *Clement*; or (as some) *St. Peter* yet living, sat in the Episcopal Chair of *Rome*: as *Evodius*, and *Ignatius* dickeat *Antioch*. A Record of such Antiquity, confirmed by *Ignatius*, the Disciple of *St. Iohn*, cannot be refuted by any, save such only, who have no faith for any thing that themselves saw not: and may as well deny, that ever there was a *Philip* of *Spain*, or *Lewis* of *France*, or *Henry* King of *England*; as that the persons before-mentioned were Bishops of their respective Sees.

Thus have you an account of these Governours in the Church (the Reverend Bishops) in respect of the great and external things of the splendor and purity of the Church; now a word of their Mission, even from the Holy Ghost, in respect of the internal preaching, & Administering Sacraments, Ordaining, Binding, and Loosing, and such like, Since then preface is not contrary to the Scriptures; since the Church Catholick hath embraced and received it; since it is of very Reverend Antiquity, and approved of by Divine Right; this, one would think should be enough to prepare a Room for it in the heart of any pious man, and to breed in us a Reverend esteem of the Callin

Bishops, to work in us a cheerful Submission to, and ready compliance with the Rites and Ceremonies in the worship of God, commend-  
ed to, and required of us, by such persons, delegated to that end by our  
gracious Sovereign, whom God long preserve, being Defender of the  
Faith. And for the better reconciling this Order, to the affections of  
some men, give me leave to add a word, or two, viz. First, the Conve-  
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Ecclesiastical and Civil Government. There is such an affinity between  
these two, that in Common-wealths, where the Government is by ma-  
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but I shall select his testimony only, who, of all the Antients had the  
least affection for Bishops, *St. Jerom. (ad Tit. c. 1.) It is universally  
decreed, that, for the prevention of Schisms, and differences, one chosen  
out of the Presbyters, be set over the rest.* And again, *The safety of the  
Church, consists in the dignity of the High-Priest, that is, the Bishop,*  
to whom, if there be not a peculiar power, distinct from all others, an-  
nexed, there will be as many Schisms as Priests in the Church.

Our own Chronicles tells us, that King Edward the Elder, by consti-  
tuting five new Bishops, stopped an Inundation of Paganism, ready to  
break in on the West for want of Pastors. And that excellent Order of  
the Lords and Commons Assembled in Parliament, in the year, 1646.  
put a great stop to the licentious Anabaptists in those days: for taking  
into consideration, that divers Sectaries, had disturbed the Ministers  
in their publique Exercises, both in *England and Wales*, to the great  
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and persons as aforesaid, who should disturb any Minister in Holy Or-  
ders, whilst he was in the place or places of exercising his publick Cal-  
ling, by speaking to him, or using irreverent gesture or actions; and



to carry the Bodys of such offenders before some Justice of Peace of the same Countrey, to be proceeded against according to the Laws of this Kingdome. And since the happy Restauration of our gracious and dread Sovereign, excellent Laws have been enacted, for the preventing of disorders, and unwarrantable meetings; but, like a Stiff-necked people, and perverse Generation, they refused to submit to Regal Authority; so that had not his Royal Majesty, with the Advice and consent of his great Councel, put forth their hands to restrain them, in a short time, probably, they might have grown so numerous, as to have diffused their poyson throughout these his Majesties Realms and Dominions; for indeed, many of them were as pestiferous in their Doctrine, as dangerous in their seduction; and so ought of all men to be avoided. But many of them now are sensible of their erroneous ways, and reduced from their former practises; others have engaged to live conformable to the present Laws; and some, through their great infidelity and obstinacy, remain as yet in several Goals.

But to return to the Antiquity of the Church; If any man question, or doubt of the Utility of this Reverend Order, let him look back upon the Torrent of Confusion, Heresie and Blasphemy, that brake in upon us, while these Banks were by violent hands thrown down; and they will find, that the extirpation of Episcopacy in these Kingdoms, is the first born of the Popes desires; that, which his soul longs for, as for the first ripe fruit, you know the *Apologue*, how the Wolves would make peace with the Sheep, upon the condition they would hang up all their Dogs. Let but *Episcopacy* and the *Liturgy* be abolished, and the *Papists*, I assure you, shall promise peace upon any terms. Since therefore through the goodness of God, and his Majesties gracious Resolution, the Reverend Bishops are restored to the Church, and sent as Governours by the King, if you be Members of this Spiritual House you must submit to their directions, and Injunctions in all Rites, Ceremonies, and Circumstances of Religion; which leads me to this Inference, that he who shall pretend to take one, or a few Bricks out of the Wall, because they are not well burnt, that the persons of that persuasion and importunity, would, if they had power, to their Wills, leave to pluck them out one by one, till they left no Wall at all.

I hope the persons in Authority over us have learned (by a dear bought Experience) to take heed of *Root, and Branch-men*; and not consent to pull down the whole Fabrick, because a Window, or Chimney it may be a Tile onely, is misplaced.

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It is an unpardonable Error in any, to think, that the *Act of Reformation*, consists in the taking away things, together with the abuse of them (if any be) for, that cannot be said to be Reformed, which is made New. Reformation is (properly) *Repositio vel restitutio facti antiqui*, The Reposition or restitution of an aient Custom. Thus, let our *Liturgie*, (if it stand in any need) be reformed; but God of his Mercy grant, that neither our *Liturgie*, nor the *Administrators* of it, fall again under a *Gunpowder-Reformation*.

It is said of *Rame*, that she never understood what *Cata* was aright, till she had lost him (*Catonem non intellexit civitas, nisi cum perdidit*) the loss we sustained through the abolishing our *Liturgie* (by that *Ordinance*, which was discharged against it) will have (I hope) such an impression upon the Spirits of all those, that have good will for the *Church of England*, that it will not (for the time to come) be an easy matter for those, that rise up against it, to cast it down a second time. To prevent which.

1. Do not provoke God through your want of Diligence, in assembling your selves together, to deliver up the *Liturgie*, into the hands of violent men, skilful to destroy. If the God of heaven once perceive (by your negligence in frequenting it) that it is a matter of Indifference to you, whether you enjoy it, or enjoy it not, he will have a just occasion Administred, to take that from you, upon which you set so little

2. Let your Ardour and Fervency in performing this prescribed Service testify to God, Angels, and Men, that your Souls are delighted with it: that it is not the labour of your Lips onely, but the devout teachings of your pious Souls. If you do thus, God will delight to establish it, and make it appear, that it is a Plant of your Heavenly Father's Planting, which no mortal hand shall be able to pluck up.

And, if any person (to conclude) be offended at it, because it is austere or solemn, or sober, or charitable; you may be sorry for their weakness, and labour to inform them: but be sure you choose rather, to displease, or a few peevish Servants in the Family; than to offend the only House-hold, and incur the displeasure of the great Master of the House, God himself.

I hope the persons in Authority, over us have learned (by a long Experience) to take heed of *Words* (to take heed of *Words*) and not to be content to pull down the whole Fabrick because a Window, or Chimney is decayed. The only way to prevent this, is to be careful of the

